



In the name of Allah: the Compassionate, the Merciful

سورة القلم

AL-QALAM

Name

This Surah is called *Nun* as well as *Al-Qalam*, the words with which it begins.

Period of Revelation

This too is one of the earliest surahs to be revealed at Makkah, but its subject matter shows that it was sent down at the time when opposition to the Holy Prophet (upon whom be peace) had grown very harsh and tyrannical.

Theme and Subject Matter

It consists of three themes: Replies to the opponents objections, administration of warning and admonition to them, and exhortation to the Holy Prophet (upon whom be peace) to patience and constancy.

At the outset, the Holy Prophet has been addressed, to the effect: "The disbelievers call you a madman whereas the Book that you are presenting and the sublime conduct that you practise, are by themselves sufficient to refute their false accusations. Soon they will see as to who was mad and who was sane; therefore, do not at all yield to the din of opposition being kicked up against you, for all this is actually meant to cow you and make you resort to a compromise with them."

Then, in order to enlighten the common people the character of a prominent man from among the opponents, whom the people of Makkah fully well recognized, has been presented, without naming him: At that time, the Holy Prophet's pure and sublime conduct was before them, and every discerning eye could also see what sort of character and morals were possessed by the chiefs of Makkah, who were leading the opposition against him.

Then, in vv. 17-33, the parable of the owners of a garden has been presented, who after having been blessed by Allah turned ungrateful to Him, and did not heed the admonition of the best man among them when it was given them. Consequently, they were deprived of the blessing and they realized this, when all they had lay devastated. With this parable the people of Makkah have been warned to the effect: "With the appointment of the Holy Prophet (upon whom be peace) to Prophethood, you, O people of Makkah, too, have been put to a test similar to the one to which the owners of the garden had been put. If you do not listen to him, you too will be afflicted with a punishment in the world, and the punishment of the Hereafter is far greater."

Then, in vv. 34-47 continuously, the disbelievers have been admonished, in which the address sometimes turns to them directly and sometimes they are warned through the Holy Prophet (upon whom be peace). A summary of what has been said in this regard, is this: Well being in the Hereafter inevitably belongs to those who spend their lives in the world in full consciousness of God. It is utterly against reason that the obedient servants should meet in the Hereafter the same fate as the guilty. There is absolutely no basis of the disbelievers misunderstanding that God will treat them in the manner they choose for themselves, whereas they have no guarantee for this. Those who are being called upon to bow before God in the world and they refuse to do so, would be unable to prostrate themselves on the Day of Resurrection even if they wanted to do so, and thus would stand disgraced and condemned. Having denied the Qur'an they cannot escape Divine punishment. The rein they are being given, has deluded them. They think that since they are not being punished in spite of their denial, they must be on the right path, whereas they are following the path of ruin. They have no reasonable ground for opposing the Messenger, for he is a preacher without any vested interest: he is not asking any reward of them for himself, and they cannot either make the claim that they know with certainty that he is not a true Messenger, nor that what he says is false.

In conclusion, the Holy Prophet (upon whom be peace) has been exhorted to the effect: "Bear with patience the hardships that you may have to face in the way of preaching the Faith till Allah's judgment arrives, and avoid the impatience which caused suffering and affliction to the Prophet Jonah (peace be on him)."

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نُ ۚ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾

And what		By the pen		Nun	
				They (angels) write	

Translit	Nūn Wa Al-Qalami Wa Mā Yasṭurūna				
AhmedAli	ن ۚ قلم کی قسم ہے اور اس کی جو اس سے لکھتے ہیں				
Jalandhry	ن ۚ۔ قلم کی اور جو (اہل قلم) لکھتے ہیں اس کی قسم				
YusufAli	Nun. By the Pen and by the (Record) which (men) write—				
M.Khan	Nūn [These letters (Nūn, etc.) are one of the miracles of the Qur'ān, and none but Allāh (Alone) knows their meanings]. By the pen and by what the (the angels) write (in the Records of men).				
Pickthal	Nun. By the pen and that which they write (therewith),				
Shakir	Noon. I swear by the pen and what the angels write,				

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾

By the Grace of	بِنِعْمَةِ	You are	أَنْتَ	Not	مَا
		A madman	رَبِّكَ	Your Lord	رَبِّكَ

Translit	Mā 'Anta Bini`mati Rabbika Bimajnūnin				
AhmedAli	آپ الہ کے فضل سے دیوانہ نہیں ہیں				
Jalandhry	کہ (اے محمد صلی اللہ علیہ وسلم) تم اپنے پروردگار کے فضل سے دیوانے نہیں ہو				
YusufAli	Thou art not, by the grace of thy Lord, mad or possessed.				
M.Khan	You (O Muhammad SAW) are not, by the Grace of your Lord, a madman.				
Pickthal	Thou art not, for thy Lord's favour unto thee, a madman.				
Shakir	By the grace of your Lord you are not mad.				

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾

Will be a reward		For you		And verily	
				An endless	

Translit	Wa 'Inna Laka La'ajrāan Ghayra Mamnūnin				
AhmedAli	اور آپ کے لیے توبے شمار اجر ہے				
Jalandhry	اور تمہارے لئے بے انتہا اجر ہے				
YusufAli	Nay, verily for thee is a Reward unfailing:				
M.Khan	And verily, for you (O Muhammad SAW) will be an endless reward.				

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Pickthal	And lo! thine verily will be a reward unfailing.
Shakir	And most surely you shall have a reward never to be cut off.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

Standard of character		On		And verily you are	
				An exalted	

Translit	Wa 'Innaka La`alá Khuluqin `Aẓīm
AhmedAli	اور بے شک آپ تو بڑے ہی خوش خلق ہیں
Jalandhry	اور اخلاق تمہارے بہت (عالی) ہیں
YusufAli	And thou (standest) on an exalted standard of character.
M.Khan	And verily, you (O Muhammad SAW) are on an exalted (standard of) character.
Pickthal	And lo! thou art of a tremendous nature.
Shakir	And most surely you conform (yourself) to sublime morality.

فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾

		And they will see	وَيُبْصِرُونَ	So you will see	فَسَتُبْصِرُ
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Translit	Fasatubşiru Wa Yubşirūna
AhmedAli	پس غمگین آپ بھی دیکھ لیں گے اور وہ بھی دیکھ لیں گے
Jalandhry	سو غمگین تم بھی دیکھ لو گے اور یہ (کافر) بھی دیکھ لیں گے
YusufAli	Soon wilt thou see, and they will see
M.Khan	You will see, and they will see,
Pickthal	And thou wilt see and they will see
Shakir	So you shall see, and they (too) shall see,

بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾

		Is afflicted with madness	الْمَفْتُونُ	Which of you	بِأَيِّكُمْ
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Translit	Bi'ayyikumu Al-Maftūnu
AhmedAli	کہ تم میں سے کون دیوانہ ہے
Jalandhry	کہ تم میں سے کون دیوانہ ہے
YusufAli	Which of you is afflicted with madness.
M.Khan	Which of you is afflicted with madness.
Pickthal	Which of you is the demented.

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Shakir Which of you is afflicted with madness.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾

He	هُوَ	Your Lord	رَبَّكَ	Verily	إِنَّ
Has gone astray	ضَلَّ	Who	بِمَنْ	Knows better	أَعْلَمُ
And He	وَهُوَ	His path	سَبِيلِهِ	From	عَنْ
		Those who are guided	بِالْمُهْتَدِينَ	Knows better	أَعْلَمُ

Translit	'Inna Rabbaka Huwa 'A`lamu Biman Dalla `An Sabīlihi Wa Huwa 'A`lamu Bil-Muhtadīna
AhmedAli	بے شک آپ کا رب ہی خوب جانتا ہے کہ کون اس کی راہ سے ہرکا ہے اور وہ ہدایت پانے والوں کو بھی خوب جانتا ہے
Jalandhry	تمہارا پروردگار اس کو بھی خوب جانتا ہے جو اس کے رستے سے بھٹک گیا اور ان کو بھی خوب جانتا ہے جو سیدھے راستے پر چل رہے ہیں
YusufAli	Verily it is thy Lord that knoweth best, which (among men) hath strayed from His Path: and He knoweth best those who receive (True) Guidance.
M.Khan	Verily, your Lord is Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.
Pickthal	Lo! thy Lord is best aware of him who strayeth from His way, and He is best aware of those who walk aright.
Shakir	Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.

فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾

The deniers	الْمُكَذِّبِينَ	Obey	تُطِعِ	So not	فَلَا
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Translit	Falā Tuṭī`i Al-Mukadhdhibīna
AhmedAli	پس آپ جھٹلانے والوں کا کمانہ مانیں
Jalandhry	تو تم جھٹلانے والوں کا کمانہ ماننا
YusufAli	So hearken not to those who deny (the Truth).
M.Khan	So (O Muhammad SAW) obey you not the deniers [(of Islāmic Monotheism those who belie the Verses of Allāh), the Oneness of Allāh, and the Messengership of Muhammad SAW].
Pickthal	Therefor obey not thou the rejecters
Shakir	So do not yield to the rejecters.

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾

You should compromise (with them)	تُدْهِنُ	That	لَوْ	They wish	وَدُّوا
				So they would compromise (with you)	فَيُدْهِنُونَ

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Translit	<i>Wa Ddū Law Tud/hinu Fayud/hinūna</i>
AhmedAli	وہ تو چاہتے ہیں کہ کہیں آپ نرمی کریں تو وہ بھی نرمی کریں
Jalandhry	یہ لوگ چاہتے ہیں کہ تم نرمی اختیار کرو تو یہ بھی نرم ہو جائیں
YusufAli	Their desire is that thou shouldst be pliant; so would thy be pliant.
M.Khan	They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.
Pickthal	Who would have had thee compromise, that they may compromise.
Shakir	They wish that you should be pliant so they (too) would be pliant.

﴿10﴾ وَلَا تُطِيعْ كُلَّ حَالِفٍ مَّهِينٍ

Everyone	كُلِّ	Obey	تُطِيعْ	And not	وَلَا
		And is considered worthless	مَّهِينٍ	Who swears much	حَالِفٍ

Translit	<i>Wa Lā Tuṭī` Kulla Ḥallāfīn Mahīnīn</i>
AhmedAli	اور ہر قسمیں کھانے والے ذلیل کا کمانہ مان
Jalandhry	اور کسی ایسے شخص کے کہے میں نہ آجانا جو بہت قسمیں کھانے والا ذلیل اوقات ہے
YusufAli	need not the type of despicable man— ready with oaths.
M.Khan	And (O Muhammad SAW) obey you not everyone Hallaf Mahin (the one who swears much, and is a liar or is worthless). (Tafsir At-Tabari)
Pickthal	Neither obey thou each feeble oath-monger,
Shakir	And yield not to any mean swearer

﴿11﴾ هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ

With calumnies	بِنَمِيمٍ	Going about	مَشَّاءٍ	A slanderer	هَمَّازٍ
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Translit	<i>Hammāzin Mashshā'in Binamīmin</i>
AhmedAli	جو طعن دینے والا پھل کھانے والا ہے
Jalandhry	طعن آمیز اشارتیں کرنے والا پھلیاں لئے پھرنے والا
YusufAli	A slanderer, going about with calumnies.
M.Khan	A slanderer, going about with calumnies,
Pickthal	Detractor, spreader abroad of slanders,
Shakir	Defamer, going about with slander

﴿12﴾ مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ

Transgressor	مُعْتَدٍ	The good	لِلْخَيْرِ	Hinderer of	مَنَاعٍ
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				sinful	أَثِيمٌ
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Translit	Mannā`in Lilkhayri Mu`adin 'Athīmin
AhmedAli	نیکی سے روکنے والا حد سے بڑھا ہوا گناہگار ہے
Jalandhry	مال میں بخل کرنے والا حد سے بڑھا ہوا بدکار
YusufAli	(Habitually) hindering (all) good, transgressing beyond bounds deep in sin.
M.Khan	Hinderer of the good, transgressor, sinful,
Pickthal	Hinderer of the good, transgressor, malefactor
Shakir	Forbidder of good, out stepping the limits, sinful,

عُتِلَّ بَعْدَ ذَلِكَ زَنِيمٌ ﴿١٣﴾

All that	دُلِكَ	After	بَعْدَ	Cruel	عُتِلَّ
				wicked	زَنِيمٌ

Translit	`Utullin Ba`da Dhālika Zanīmin
AhmedAli	بڑا ابدا اس کے بعد بد اصل بھی ہے
Jalandhry	سخت خواہ اس کے علاوہ بد ذات ہے
YusufAli	Violent (and cruel), with all that, base-born—
M.Khan	Cruel, and moreover baseborn (of illegitimate birth).
Pickthal	Greedy therewithal, intrusive.
Shakir	Ignoble, besides all that, base-born;

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾

Had	ذَا	He	كَانَ	Because	أَنْ
		And children	وَبَنِينَ	Wealth	مَالٍ

Translit	'An Kāna Dhā Mālin Wa Banīna
AhmedAli	اس لئے کہ وہ مال اور اولاد والا ہے
Jalandhry	اس سبب سے کہ مال اور بیٹے رکھتا ہے
YusufAli	Because he possesses wealth and (numerous) sons.
M.Khan	(He was so) because he had wealth and children.
Pickthal	It is because he is possessed of wealth and children
Shakir	Because he possesses wealth and sons.

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

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To him	عَلَيْهِ	Are recited	تُتْلَى	When	إِذَا
Tales of	أَسَاطِيرُ	He says	قَالَ	Our verses	آيَاتُنَا
				The men of old	الْأَوَّلِينَ

Translit	'Idhā Tutlā `Alayhi `Āyātunā Qāla 'Asāfiru Al-'Awwālīna				
AhmedAli	جب اس پر ہماری آیتیں پڑھی جاتی ہیں تو کہتا ہے پہلوں کی کہانیاں ہیں				
Jalandhry	جب اس کو ہماری آیتیں پڑھ کر سنائی جاتی ہیں تو کہتا ہے کہ یہ اگلے لوگوں کے افسانے ہیں				
YusufAli	When to him are rehearsed Our Signs "Tales of the Ancients" he cries.				
M.Khan	When Our Verses (of the Qur'ān) are recited to him, he says: "Tales of the men of old!"				
Pickthal	That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.				
Shakir	When Our communications are recited to him, he says: Stories of those of yore.				

سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿16﴾

The nose	الْخُرْطُومِ	Over	عَلَى	We shall brand him	سَنَسِمُهُ
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Translit	Sanasimuhu `Alā Al-Khurṭūmi				
AhmedAli	عنقریب ہم اس کی ناک پر داغ لگائیں گے				
Jalandhry	ہم عنقریب اس کی ناک پر داغ لگائیں گے				
YusufAli	Soon shall We brand (the beast) on the snout!				
M.Khan	We shall brand him on the snout (nose)!				
Pickthal	We shall brand him on the nose.				
Shakir	We will brand him on the nose.				

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿17﴾

As	كَمَا	Have tried them	بَلَوْنَاهُمْ	Verily We	إِنَّا
The garden	الْجَنَّةِ	The people of	أَصْحَابَ	We tried	بَلَوْنَا
To pluck the fruits of (the garden)	لَيَصْرِمُنَّهَا	They swore	أَقْسَمُوا	When	إِذْ
				In the morning	مُصْبِحِينَ

Translit	'Innā Balawnāhum Kamā Balawnā 'Aṣḥāba Al-Jannati 'Idh 'Aqsamū Layaṣrimunnahā Muṣbiḥīna				
AhmedAli	بے شک ہم نے ان کو آزمایا ہے جیسا کہ ہم نے باغ والوں کو آزمایا تھا جب انہوں نے قسم کھائی تھی کہ وہ ضرور صبح ہوتے ہی اس کا پھل توڑ لیں گے				
Jalandhry	ہم نے ان لوگوں کی اسی طرح آزمائش کی ہے جس طرح باغ والوں کی آزمائش کی تھی۔ جب انہوں نے قسمیں کھا کھا کر کہا کہ صبح ہوتے ہوتے ہم اس کا میوہ توڑ لیں گے				
YusufAli	Verily We have tried them as We tried the people of the Garden when they resolved to gather the fruits of the				

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	(garden) in the morning.
M.Khan	Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning.
Pickthal	Lo! We have tried them as We tried the owners of the garden when they vowed they would pluck its fruit next morning,
Shakir	Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,

وَلَا يَسْتَنْوُونَ ﴿١٨﴾

وَلَا	without	يَسْتَنْوُونَ	Saying if Allah wills
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Translit	Wa Lā Yastathnūna
AhmedAli	اور انشاء اللہ بھی نہ کہا تھا
Jalandhry	اور انشاء اللہ نہ کہا
YusufAli	But made no reservation, ("If it be Allah's Will").
M.Khan	Without saying: Inshā' Allāh (If Allāh wills).
Pickthal	And made no exception (for the Will of Allah);
Shakir	And were not willing to set aside a portion (for the poor).

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

فَطَافَ	Then there passed by	عَلَيْهَا	On it (garden)	طَائِفٌ	Something (fire)
مِّنْ	From	رَّبِّكَ	Your Lord	وَهُمْ	While they
نَائِمُونَ	Were asleep				

Translit	Faṭāfa `Alayhā Ṭā'ifun Min Rabbika Wa Hum Nā'imūna
AhmedAli	پھر تو اس پر رات ہی میں آپ کے رب کی طرف سے ایک مجھوٹا پل گیا درآئیکہ وہ سونے والے تھے
Jalandhry	سو وہ ابھی سو ہی رہے تھے کہ تمہارے پروردگار کی طرف سے (راتوں رات) اس پر ایک آفت پھر گئی
YusufAli	Then there came on the (garden) a visitation from thy from thy Lord, (which swept away) all around while they were asleep.
M.Khan	Then there passed by on the (garden) visitation (fire) from your Lord at night and burnt it while they were asleep.
Pickthal	Then a visitation came upon from thy Lord it while they slept
Shakir	Then there encompassed it a visitation from your Lord while they were sleeping.

فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾

فَأَصْبَحَتْ	So the (garden) became by the morning	كَالصَّرِيمِ	Black-like a pitch dark night
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Translit	<i>Fa'aṣḥāḥat Kālṣṣarīmi</i>
AhmedAli	پھر وہ کئی ہوئی کھیتی کی طرح ہو گیا
Jalandhry	تو وہ ایسا ہو گیا جیسے کئی ہوئی کھیتی
YusufAli	So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered).
M.Khan	So the (garden) became black by the morning, like a pitch dark night (in complete ruins).
Pickthal	And in the morning it was as if plucked.
Shakir	So it became as black, barren land.

﴿21﴾ فَتَنَادُوا مُصْبِحِينَ

		As soon as the morning broke	مُصْبِحِينَ	Then they called out one to another	فَتَنَادُوا
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Translit	<i>Fatanādaw Muṣbiḥīna</i>
AhmedAli	پھر وہ صبح کو پکارنے لگے
Jalandhry	جب صبح ہوئی تو وہ لوگ ایک دوسرے کو پکارنے لگے
YusufAli	As the morning broke, they called out one to another—
M.Khan	Then they called out one to another as soon as the morning broke,
Pickthal	And they cried out one unto another in the morning,
Shakir	And they called out to each other in the morning,

﴿22﴾ أَنْ اِغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ

To	عَلَى	Go in the morning	اِغْدُوا	(sahing) to	أَنْ
You would	كُنْتُمْ	If	إِنْ	Your tilth	حَرْثِكُمْ
				Pluck the fruits	صَارِمِينَ

Translit	<i>'Ani Aghdū `Alā Ĥarthikum 'In Kuntum Ṣārimīna</i>
AhmedAli	کہ اپنے کھیت پر سویرے چلو اگر تم نے پھل توڑنا ہے
Jalandhry	اگر تم کو کاٹنا ہے تو اپنی کھیتی پر سویرے ہی جا پھنکو
YusufAli	"Go ye to your tilth (betimes) in morning, if ye would gather the fruits."
M.Khan	Saying: "Go to your tilth in the morning, if you would pluck the fruits."
Pickthal	Saying: Run unto your field if ye would pluck (the fruit).
Shakir	Saying: Go early to your tilth if you would cut (the produce).

﴿23﴾ فَأَنْطَلَقُوا وَهُمْ يَتَخَفَتُونَ

Whispering in secret	يَتَخَفَتُونَ	And they	وَهُمْ	So they departed	فَأَنْطَلَقُوا
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low tones

Translit	<i>Fāṭalaqū Wa Hum Yatakhāfatūna</i>
AhmedAli	پھر وہ آپس میں چپکے چپکے یہ کہتے ہوئے چلے
Jalandhry	تو وہ چل پڑے اور آپس میں چپکے چپکے کہتے جاتے تھے
YusufAli	So they departed, conversing in secret low tones, (saying)—
M.Khan	So they departed, conversing in secret low tones (saying),
Pickthal	So they went off, saying one unto another in low tones:
Shakir	So they went, while they consulted together secretly,

أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿24﴾

Shall enter into it	يَدْخُلَنَّهَا	Not	لَا	(saying) that	أَنْ
Any poor person	مَسْكِينٌ	Upon you	عَلَيْكُمْ	Today	الْيَوْمَ

Translit	<i>'An Lā Yadhkhulannahā Al-Yawma `Alaykum Miskīnūn</i>
AhmedAli	کہ تمہارے باغ میں آج کوئی محتاج نہ آنے پائے
Jalandhry	آج یہاں تمہارے پاس کوئی فقیر نہ آنے پائے
YusufAli	"Let not a single indigent person break in upon you into the (garden) this day."
M.Khan	No Miskīn (poor man) shall enter upon you into it today.
Pickthal	No needy man shall enter it to-day against you.
Shakir	Saying: No poor man shall enter it today upon you.

وَعَدُوا عَلَىٰ حَرْدٍ قَادِرِينَ ﴿25﴾

Strong intention	حَرْدٍ	With	عَلَىٰ	And they went in the morning	وَعَدُوا
				(thinking that) they have powers	قَادِرِينَ

Translit	<i>Waghadaḥaw `Alā Ḥardīn Qādirīna</i>
AhmedAli	اور وہ سویرے ہی بڑے اہتمام سے پھل توڑنے کی قدرت کا خیال کر کے چل پڑے
Jalandhry	اور کوشش کے ساتھ سویرے ہی جا پہنچے (گویا کھیتی پر) قادر ہیں
YusufAli	And they opened the morning, strong in an (unjust) resolve.
M.Khan	And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).
Pickthal	They went betimes, strong in (this) purpose.
Shakir	And in the morning they went, having the power to prevent.

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فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ ﴿26﴾

They said	قَالُوا	They saw the (garden)	رَأَوْهَا	But when	فَلَمَّا
		Have gone astray	لَضَالُّونَ	Verily we	إِنَّا

Translit	<i>Falammā Ra'awhā Qālū 'Innā Ladāllūna</i>
AhmedAli	پس جب انہوں نے اسے دیکھا تو کہنے لگے کہ ہم تو راہ بھول گئے ہیں
Jalandhry	جب باغ کو دیکھا تو (ویران) کہنے لگے کہ ہم رستہ بھول گئے ہیں
YusufAli	But when they saw the (garden), they said: "We have surely lost our way:
M.Khan	But when they saw the (garden), they said: "Verily, we have gone astray,"
Pickthal	But when they saw it, they said: Lo! we are in error!
Shakir	But when they saw it, they said: Most surely we have gone astray

بَلْ نَحْنُ مَحْرُومُونَ ﴿27﴾

Are deprived	مَحْرُومُونَ	We	نَحْنُ	Nay indeed	بَلْ
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Translit	<i>Bal Nahnu Maḥrūmūna</i>
AhmedAli	بلکہ ہم تو بد نصیب ہیں
Jalandhry	نہیں بلکہ ہم (برگشتہ نصیب) بے نصیب ہیں
YusufAli	"Indeed we are shut out (of the fruits of our labour)!"
M.Khan	(Then they said): "Nay! Indeed we are deprived of (the fruits)!"
Pickthal	Nay, but we are desolate!
Shakir	Nay! we are made to suffer privation.

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿28﴾

Did not	أَلَمْ	The best among them	أَوْسَطُهُمْ	Said	قَالَ
Why do you not	لَوْلَا	You	لَكُمْ	I tell	أَقُلْ
				Glorify Allah	تُسَبِّحُونَ

Translit	<i>Qāla 'Awsaṭuhum 'Alam 'Aqul Lakum Lawlā Tusabbihūna</i>
AhmedAli	پھر ان میں سے اچھے آدمی نے کہا کیا میں نے تمہیں نہیں کہا تھا کہ تم کس لیے سبوح نہیں کرتے
Jalandhry	ایک جوان میں فرزانہ تھا بولا کہ کیا میں نے تم سے نہیں کہا تھا کہ تم سبوح کیوں نہیں کرتے؟
YusufAli	Said one of them, more just (than the rest): "Did I not say to you 'Why not glorify (Allah)?' "
M.Khan	The best among them said: "Did I not tell you: why say you not: Inshā' Allāh (If Allāh wills)."
Pickthal	The best among them said: Said I not unto you: Why glorify ye not (Allah)?

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Shakir	The best of them said: Did I not say to you, Why do you not glorify (Allah)?
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قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿29﴾

Our Lord	رَبَّنَا	Glory to	سُبْحَانَ	They said	قَالُوا
Been wrong-doers	ظَالِمِينَ	We have	كُنَّا	Verily	إِنَّا

Translit	<i>Qālū Subhāna Rabbīnā 'Innā Kunnā Ṣālimīna</i>
AhmedAli	انہوں نے کہا ہمارا رب پاک ہے بے شک ہم ظالم تھے
Jalandhry	(تب) وہ کہنے لگے کہ ہمارا پروردگار پاک ہے بے شک ہم ہی قصوروار تھے
YusufAli	They said: "Glory to our Lord! Verily we have been doing wrong!"
M.Khan	They said: "Glory to Our Lord! Verily, we have been Zālimūn (wrong-doers)."
Pickthal	They said: Glorified be our Lord! Lo! we have been wrong-doers.
Shakir	They said: Glory be to our Lord, surely we were unjust.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ ﴿30﴾

To	عَلَى	Some	بَعْضُهُمْ	So they turned	فَأَقْبَلَ
		In blaming	يَتَلَوْمُونَ	Others	بَعْضٍ

Translit	<i>Fa'aqbalā Ba`duhum `Alā Ba`ḍin Yatālāwamūna</i>
AhmedAli	پھر ایک دوسرے کی طرف متوجہ ہو کر آپس میں ملامت کرنے لگے
Jalandhry	پھر لگے ایک دوسرے کو رودر رو ملامت کرنے
YusufAli	Then they turned, one against another in reproach.
M.Khan	Then they turned, one against another, blaming.
Pickthal	Then some of them drew near unto others, self-reproaching.
Shakir	Then some of them advanced against others, blaming each other.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿31﴾

Verily	إِنَّا	Woe to us	يَا وَيْلَنَا	They said	قَالُوا
		transgressors	طَاغِينَ	We were	كُنَّا

Translit	<i>Qālū Yā Waylanā 'Innā Kunnā Ṭāghīna</i>
AhmedAli	انہوں نے کہا ہائے افسوس بے شک ہم سرکش تھے
Jalandhry	کہنے لگے ہائے شامت ہم ہی حد سے بڑھ گئے تھے
YusufAli	They said: "Alas for us! We have indeed transgressed!"

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M.Khan	They said: "Woe to us! Verily, we were Tâghûn (transgressors and disobedient).
Pickthal	They said: Alas for us! In truth we were outrageous.
Shakir	Said they: O woe to us! surely we were inordinate:

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿32﴾

That	أَنَّ	Our Lord	رَبُّنَا	We hope (may be)	عَسَىٰ
Than this	مِنْهَا	A better (garden)	خَيْرًا	He give us in exchange	يُبَدِّلَنَا
Our Lord	رَبِّنَا	To	إِلَىٰ	Truly	إِنَّا
				We turn	رَاغِبُونَ

Translit	'Asá Rabbunā 'An Yubdilanā Khayrāan Minhā 'Innā 'Ilā Rabbīnā Rāghibūna
AhmedAli	شاید ہمارا رب ہمارے لیے اس سے بہتر باغ بدل دے بے شک ہم اپنے رب کی طرف رجوع کرنے والے ہیں
Jalandhry	امید ہے کہ ہمارا پروردگار اس کے بدلے میں ہمیں اس سے بہتر باغ عنایت کرے ہم اپنے پروردگار کی طرف سے رجوع لاتے ہیں
YusufAli	"It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"
M.Khan	We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter)."
Pickthal	It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord.
Shakir	Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.

كَذَٰلِكَ الْعَذَابُ ۖ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿33﴾

And truly the punishment of	وَلَٰعَذَابُ	The punishment	الْعَذَابُ ۖ	Such is	كَذَٰلِكَ
If	لَوْ	Is greater	أَكْبَرُ ۚ	The Hereafter	الْآخِرَةِ
		But knew	يَعْلَمُونَ	They	كَانُوا

Translit	Kadhālika Al-`Adhābu Wa La`adhābu Al-`Ākhirati 'Akbaru Law Kānū Ya`lamūna
AhmedAli	عذاب یونہی ہوا کرتا ہے اور البتہ آخرت کا عذاب تو کہیں بڑھ کر ہے کاش وہ جانتے
Jalandhry	(دیکھو) عذاب یوں ہوتا ہے۔ اور آخرت کا عذاب اس سے کہیں بڑھ کر ہے۔ کاش! یہ لوگ جانتے ہوتے
YusufAli	Such is the Punishment (in this life); but greater is the Punishment in the Hereafter— if only they knew!
M.Khan	Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.
Pickthal	Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.
Shakir	Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿34﴾

With	عِنْدَ	For the pious	لِلْمُتَّقِينَ	Verily	إِنَّ
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delight	جَنَّاتٍ	Are gardens of	جَنَّاتٍ	Their Lord	رَبِّهِمْ

Translit	'Inna Lilmuttaqīna 'Inda Rabbihiḥ Jannāti An-Na`īmi
AhmedAli	بے شک پرہیزگاروں کے لیے ان کے رب کے ہاں نعمت کے باغ ہیں
Jalandhry	پرہیزگاروں کے لئے ان کے پروردگار کے ہاں نعمت کے باغ ہیں
YusufAli	Verily, for the Righteous are Gardens of Delight, in the Presence of their Lord.
M.Khan	Verily, for the Muttaqūn (pious and righteous persons - see V.2:2) are Gardens of delight (Paradise) with their Lord.
Pickthal	Lo! for those who keep from evil are gardens of bliss with their Lord.
Shakir	Surely those who guard (against evil) shall have with their Lord gardens of bliss.

﴿35﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ

Like the criminals	كَالْمُجْرِمِينَ	The Muslims	الْمُسْلِمِينَ	Shall We then treat	أَفَنَجْعَلُ
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Translit	'Afanaj`alu Al-Muslimīna Kālmujrimīna
AhmedAli	پس کیا ہم فرمانبرداروں کو مجرموں کی طرح کر دیں گے
Jalandhry	کیا ہم فرمانبرداروں کو نافرمانوں کی طرف (نعمتوں سے) محروم کر دیں گے؟
YusufAli	Shall We then treat the People of Faith like the People of Sin?
M.Khan	Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimūn (criminals, polytheists and disbelievers)?
Pickthal	Shall We then treat those who have surrendered as We treat the guilty?
Shakir	What! shall We then make (that is, treat) those who submit as the guilty?

﴿36﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ

Do you judge	تَحْكُمُونَ	How	كَيْفَ	What is the matter with you	مَا لَكُمْ
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Translit	Mā Lakum Kayfa Taḥkumūna
AhmedAli	تمہیں کیا ہو گیا کیسا فیصلہ کر رہے ہو
Jalandhry	تمہیں کیا ہو گیا ہے کیسی تجویزیں کرتے ہو؟
YusufAli	What is the matter with you? How judge ye?
M.Khan	What is the matter with you? How judge you?
Pickthal	What aileth you? How foolishly ye judge!
Shakir	What has happened to you? How do you judge?

﴿37﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ

A Book	كِتَابٌ	Have you	لَكُمْ	Or	أَمْ
		You learn	تَدْرُسُونَ	Through which	فِيهِ

Translit	'Am Lakum Kitābun Fīhi Tadrusūna
AhmedAli	کیا تمہارے پاس کوئی کتاب ہے جس میں تم پڑھتے ہو
Jalandhry	کیا تمہارے پاس کوئی کتاب ہے جس میں (یہ) پڑھتے ہو
YusufAli	Or have ye a Book through which ye learn—
M.Khan	Or have you a Book where in you learn,
Pickthal	Or have ye a scripture wherein ye learn
Shakir	Or have you a book wherein you read,

﴿38﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ

In it	فِيهِ	You shall have	لَكُمْ	That	إِنَّ
		You choose	تَخَيَّرُونَ	All that	لَمَا

Translit	'Inna Lakum Fīhi Lamā Takhayyarūna
AhmedAli	کہ بے شک تمہیں آخرت میں ملے گا جو تم پسند کرتے ہو
Jalandhry	کہ جو چیز تم پسند کرو گے وہ تم کو ضرور ملے گی
YusufAli	That ye shall have, through it whatever ye choose?
M.Khan	That you shall therein have all that you choose?
Pickthal	That ye shall indeed have all that ye choose?
Shakir	That you have surely therein what you choose?

﴿39﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْعَةِ إِلَى يَوْمِ الْقِيَامَةِ ۚ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ

Oaths	أَيْمَانٌ	Have you	لَكُمْ	Or	أَمْ
To	إِلَى	Reaching	بِالْعَةِ	From us	عَلَيْنَا
That	إِنَّ	Resurrection	الْقِيَامَةِ ۚ	The Day of	يَوْمِ
You judge	تَحْكُمُونَ	What	لَمَا	Yours will be	لَكُمْ

Translit	'Am Lakum 'Aymānun `Alaynā Bālighatun 'Ilā Yawmi Al-Qiyāmati 'Inna Lakum Lamā Tahkumūna
AhmedAli	کیا تمہارے لیے ہم نے قسمیں کھالی ہیں جو قیامت تک چلی جائیں گی کہ بے شک تمہیں وہی ملے گا جو تم حکم کرو گے
Jalandhry	یا تم نے ہم سے قسمیں لے رکھی ہیں جو قیامت کے دن تک چلی جائیں گی کہ جس شے کا تم حکم کرو گے وہ تمہارے لئے حاضر ہوگی

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YusufAli	Or have ye Covenants with Us on oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand?
M.Khan	Or have you oaths from Us, reaching to the Day of Resurrection that yours will be what you judge?
Pickthal	Or have ye a covenant on oath from Us that reacheth to the Day of Judgment, that yours shall be all that ye ordain?
Shakir	Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand?

سَلِّمْ أَتِيَهُمْ بِذَلِكَ زَعِيمٌ ﴿40﴾

For that	بِذَلِكَ	Which of them	أَتِيَهُمْ	Ask them	سَلِّمْ
				Will vouch	زَعِيمٌ

Translit	Salhum 'Ayyuhum Bidhālika Za`imun
AhmedAli	ان سے پوچھیے کون سا ان میں اس بات کا ذمہ دار ہے
Jalandhry	ان سے پوچھو کہ ان میں سے اس کا کون ذمہ لیتا ہے؟
YusufAli	Ask thou of them, which of them will stand surety for that!
M.Khan	Ask them, which of them will stand surety for that!
Pickthal	Ask them (O Muhammad) which of them will vouch for that?
Shakir	Ask them which of them will vouch for that,

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿41﴾

Partners	شُرَكَاءُ	They have	هُمْ	Or	أَمْ
If	إِنْ	Their partners	بِشُرَكَائِهِمْ	Then let them bring	فَلْيَأْتُوا
		truthful	صَادِقِينَ	They are	كَانُوا

Translit	'Am Lahum Shurakā'u Falya'tū Bishurakā'ihim 'In Kānū Ṣādiqīna
AhmedAli	کیا ان کے معبود ہیں پھر اپنے معبودوں کو لے آئیں یہاں اگر وہ سچے ہیں
Jalandhry	کیا (اس قول میں) ان کے اور بھی شریک ہیں؟ اگر یہ سچے ہیں تو اپنے شریکوں کو لا سامنے کریں
YusufAli	Or have they some "Partners" (in Allah)? Then let them produce their "partners" if they are truthful!
M.Khan	Or have they "partners"? Then let them bring their "partners" if they are truthful!
Pickthal	Or have they other gods? Then let them bring their other gods if they are truthful
Shakir	Or have they associates if they are truthful.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿42﴾

From	عَنْ	Shall be uncovered	يُكْشَفُ	(remember) the day which	يَوْمَ
To	إِلَى	And they shall be called	وَيُدْعَوْنَ	The shin	سَاقٍ

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فَلَا	But shall not	يَسْتَطِيعُونَ	They be able to do so
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Translit	Yawma Yukshafu 'An Sāqin Wa Yud'awna 'Ilā As-Sujūdi Falā Yastaṭī'ūna
AhmedAli	جس دن پنڈلی کھولی جائے گی اور وہ سجدہ کرنے کو بلائے جائیں گے تو وہ نہ کر سکیں گے
Jalandhry	جس دن پنڈلی سے کپڑا اٹھا دیا جائے گا اور کفار سجدے کے لئے بلائے جائیں گے تو سجدہ نہ کر سکیں گے
YusufAli	The Day that the shin shall be laid bare, to prostrate, but they shall not be able---
M.Khan	(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allāh), but they (hypocrites) shall not be able to do so.
Pickthal	On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able,
Shakir	On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿43﴾

خَاشِعَةً	Will be cast down	أَبْصَارُهُمْ	Their eyes	تَرْهُفُهُمْ	Will cover them
ذِلَّةٌ ۖ	Humiliation	وَقَدْ	And verily	كَانُوا	They used to
يُدْعَوْنَ	Be called	إِلَى	To	السُّجُودِ	Prostrate
وَهُمْ	And they were	سَالِمُونَ	Healthy and secure		

Translit	Khāshi'atan 'Abṣāruhum Tarhaquhum Dhillatun Wa Qad Kānū Yud'awna 'Ilā As-Sujūdi Wa Hum Sālīmūna
AhmedAli	ان کی آنکھیں جھکی ہوئی ہوں گی ان پر ذلت چھا رہی ہوگی اور وہ پہلے (دنیا میں) سجدہ کے لیے بلائے جاتے تھے حالانکہ وہ صحیح سالم ہوتے تھے
Jalandhry	ان کی آنکھیں جھکی ہوئی ہوں گی اور ان پر ذلت چھا رہی ہوگی حالانکہ پہلے (اُس وقت) سجدے کے لئے بلائے جاتے تھے جب کہ صحیح و سالم تھے
YusufAli	Their eyes will be cast down, ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole (and had refused).
M.Khan	Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not).
Pickthal	With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.
Shakir	Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿44﴾

فَذَرْنِي	Then leave Me alone	وَمَنْ	And whoever	يُكَذِّبُ	Denies
بِهَذَا	This	الْحَدِيثِ ۖ	Speech (Quran)	سَنَسْتَدْرِجُهُمْ	We shall punish them gradually
مِنْ	From	حَيْثُ	Where	لَا	Not
يَعْلَمُونَ	They perceive				

Translit	Fadharnī Wa Man Yukadhdhibu Bihadhā Al-Ĥadīthi Sanastadrijuhum Min Ḥaythu Lā Ya 'lamūna
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AhmedAli	پس مجھے اور اس کلام کے جھٹلانے والوں کو چھوڑ دو ہم انہیں بتدریج (جہنم کی طرف) لے جائے گے اس طور پر کہ انہیں خبر بھی نہیں ہوگی
Jalandhry	تو مجھ کو اس کلام کے جھٹلانے والوں سے سمجھ لینے دو۔ ہم ان کو آہستہ آہستہ ایسے طریق سے پکڑیں گے کہ ان کو خبر بھی نہ ہوگی
YusufAli	Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.
M.Khan	Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not.
Pickthal	Leave Me (to deal) with those who give the lie to this pronouncement. We shall lead them on by steps from whence they know not.
Shakir	So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ﴿45﴾

Verily	إِنَّ	To them	لَهُمْ ۚ	And I will grant a respite	وَأُمْلِي
		Is strong	مَتِينٌ	My Plan	كَيْدِي

Translit	Wa 'Umlī Lahum 'Inna Kaydī Matīnūn
AhmedAli	اور ہم انکو ڈھیل دیتے ہیں بے شک ہماری تدبیر زبردست ہے
Jalandhry	اور میں ان کو مہلت دیئے جاتا ہوں میری تدبیر قوی ہے
YusufAli	A (long) respite will I grant them: truly powerful is My plan.
M.Khan	And I will grant them a respite. Verily, My Plan is strong.
Pickthal	Yet I bear with them, for lo! My scheme is firm.
Shakir	And I do bear with them, surely My plan is firm.

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّعْرَمٍ مُثْقَلُونَ ﴿46﴾

A wage	أَجْرًا	You ask them	تَسْأَلُهُمْ	Or is it that	أَمْ
Debt	مَّعْرَمٍ	From	مِنْ	So they	فَهُمْ
				Are heavily burdened	مُثْقَلُونَ

Translit	'Am Tas'aluhum 'Ajrāan Fahum Min Maghramin Muthqalūna
AhmedAli	کیا آپ ان سے کچھ اجرت مانگتے ہیں کہ جس کا تاوان کا ان پر بوجھ پڑ رہا ہے
Jalandhry	کیا تم ان سے کچھ اجر مانگتے ہو کہ ان پر تاوان کا بوجھ پڑ رہا ہے
YusufAli	Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?—
M.Khan	Or is it that you (O Muhammad SAW) ask them a wage, so that they are heavily burdened with debt?
Pickthal	Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed?
Shakir	Or do you ask from them a reward, so that they are burdened with debt?

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﴿47﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ

The unseen	الْغَيْبُ	Is with them	عِنْدَهُمْ	Or that	أَمْ
		Can write it down	يَكْتُبُونَ	So they	فَهُمْ

Translit	'Am `Indahumu Al-Ghaybu Fahum Yaktubūna				
AhmedAli	یا ان کے پاس غیب کی خبر ہے کہ وہ اسے لکھ لیتے ہیں				
Jalandhry	یا ان کے پاس غیب کی خبر ہے کہ (اسے) لکھتے باتے ہیں				
YusufAli	Or that they Unseen is in their hands, so that they can write it down?				
M.Khan	Or that the Ghaib (unseen — here in this Verse it means Al-Lauh Al-Mahfūz) is in their hands, so that they can write it down?				
Pickthal	Or is the Unseen theirs that they can write (thereof)?				
Shakir	Or have they (the knowledge of) the unseen, so that they write (it) down?				

﴿48﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْخُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ

Your Lord	رَبِّكَ	For the Decision of	لِحُكْمِ	So wait with patience	فَاصْبِرْ
Like the companion of	كَصَاحِبِ	Be	تَكُنْ	And not	وَلَا
He cried out	نَادَىٰ	When	إِذْ	The fish	الْخُوتِ
		Restrained, suppressed	مَكْظُومٌ	While he	وَهُوَ

Translit	Fāṣḥir Lihukmi Rabbika Wa Lā Takun Kaṣāhibi Al-Ḥūti 'Idh Nādā Wa Huwa Makzūmun				
AhmedAli	پھر آپ اپنے رب کے حکم کا انتظار کریں اور مچھلی والے جیسے نہ ہو جائیں جب کہ اس نے اپنے رب کو پکارا اور وہ بہت ہی غمگین تھا				
Jalandhry	تو اپنے پروردگار کے حکم کے انتظار میں صبر کئے رہو اور مچھلی (کا لقمہ ہونے) والے یونس کی طرح رہو نہ کہ انہوں نے (ندا) کو پکارا اور وہ (غم و) غصے میں بھرے ہوئے تھے				
YusufAli	So wait with patience for the command of thy Lord, and be not like the Companion of the Fish— when he cried out in agony.				
M.Khan	So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ān, Verse 21:87).				
Pickthal	But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.				
Shakir	So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.				

﴿49﴾ لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ

Reached him	تَدَارَكَهُ	That	أَنْ	Had not	لَوْلَا
His Lord	رَبِّهِ	From	مِنْ	A Grace	نِعْمَةٌ
While he	وَهُوَ	On the naked shore	بِالْعَرَاءِ	He would indeed	لَنُبِذَ

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				have been (so he was) cast off	
				Was to be blamed	مَذْمُومٌ

Translit	Lawlā 'An Tadārahahu Ni`matun Min Rabbihi Lanubidha Bil-'Arā'i Wa Huwa Madhmūmun
AhmedAli	اگر اس کے رب کی رحمت اسے نہ سنبھال لیتی تو وہ برے حال سے پھیل میدان میں پھینکا جاتا
Jalandhry	اگر تمہارے پروردگار کی مہربانی ان کی یاوری نہ کرتی تو وہ پھیل میدان میں ڈال دیئے جاتے اور ان کا حال ابتر ہو جاتا
YusufAli	Had not Grace from His Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.
M.Khan	Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.
Pickthal	Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.
Shakir	Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked Found while he was blamed.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿50﴾

And made him	فَجَعَلَهُ	His Lord	رَبُّهُ	But choose him	فَاجْتَبَاهُ
		The righteous	الصَّالِحِينَ	Of	مِنْ

Translit	Fājtabāhu Rabbuhu Faja`alahu Mina Aş-Şāliḥīna
AhmedAli	پس اسے اس کے رب نے نوازا پھر اسے نیک محنتوں میں کر دیا
Jalandhry	پھر پروردگار نے ان کو برگزیدہ کر کے نیکو کاروں میں کر لیا
YusufAli	Thus did his Lord choose him and make him of the company of the Righteous.
M.Khan	Then his Lord chose him and made him of the righteous.
Pickthal	But his Lord chose him and placed him among the righteous.
Shakir	Then his Lord chose him, and He made him of the good.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿51﴾

Those who	الَّذِينَ	Would almost	يَكَادُ	And verily	وَإِنْ
With their eyes (through hatred)	بِأَبْصَارِهِمْ	Make you slip	لَيُزْلِقُونَكَ	Disbelieve	كَفَرُوا
The Reminder	الذِّكْرَ	They hear	سَمِعُوا	When	لَمَّا
Is a madman	لَمَجْنُونٌ	Verily he	إِنَّهُ	And they say	وَيَقُولُونَ

Translit	Wa 'In Yakādu Al-Ladhīna Kafarū Layuzliqūnaka Bi'abṣārihim Lammā Sami`ū Adh-Dhikra Wa Yaqūlūna 'Innahu Lamajnūnun
AhmedAli	اور بالکل قریب تھا کہ کافر آپ کو اپنی تیز نگاہوں سے پھسلا دیں جب کہ انہوں نے قرآن سنا اور کہتے ہیں کہ یہ تو دیوانہ ہے

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Jalandhry	اور کافر جب (یہ) نصیحت (کی کتاب) سنتے ہیں تو یوں لگتے ہیں کہ تم کو اپنی نگاہوں سے پھسلا دیں گے اور کہتے یہ تو دیوانہ ہے
YusufAli	And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"
M.Khan	And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad SAW) is a madman!"
Pickthal	And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad;
Shakir	And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

But	إِلَّا	It is	هُوَ	And not	وَمَا
		To all the worlds	لِلْعَالَمِينَ	A reminder	ذِكْرٌ

Translit	<i>Wa Mā Huwa 'Illā Dhikrun Lil`ālamīna</i>
AhmedAli	اور حالانکہ یہ قرآن تمام دنیا کے لیے صرف نصیحت ہے
Jalandhry	اور (لوگو) یہ (قرآن) اہل عالم کے لئے نصیحت ہے
YusufAli	But it is nothing less than a Message to all the worlds.
M.Khan	But it is nothing else than a Reminder to all the 'Alamîn (mankind, jinn and all that exists).
Pickthal	When it is naught else than a Reminder to creation.
Shakir	And it is naught but a reminder to the nations.